

of his mighty works were done, because they repented not!" "Woe unto thee, Chorazin; woe unto thee, Bethsaida," etc!

(b) Christ enjoined the same policy upon His disciples. To the "twelve" sent out, His instructions were: "Into whatsoever *city* or town ye enter," etc. And also the "seventy": "Into every *city* and place whither he himself would come." "Into whatsoever *city* ye enter and they receive you," etc. But "into whatsoever *city* ye enter, and they receive you not, go your ways," etc. "When they persecute you in one *city*, flee ye into another; for verily I say unto you, ye shall not have gone over the *cities* of Israel, till the Son of Man be come." Why such prominence given to the *city* if its reception of Christ were not of supreme importance?

(c) The same rule is laid down and emphasized in the last commission which the risen Lord gave to His disciples, and through them to the church in all ages, not only in reference to itself, but to the establishment of His kingdom in the earth. That blood-stained city was the center of the new Faith and the new Life that were to conquer the world. There the royal commission of Zion's King was to be opened and proclaimed. There the Spirit of God was to descend in mighty power and inaugurate the new dispensation. There the Christian Church was to be organized, on the very theater of the crucifixion, and of resurrection marvels. And thence "the Word of God was to sound out in all the region about." There "the banner of the cross" was to be planted, in the royal city of David, on Calvary, by the open sepulchre, and nigh to the mount of Bethany; and when persecution arose, thence the chosen and anointed army were to bear that consecrated banner forth and plant it, in a single generation, in all the chief cities of the Roman Empire. Had not the Apostles given their main, if not exclusive, attention and labors to large cities, Christianity could not possibly have made such rapid progress, and in so brief a time conquered the Roman world for Christ. They felt, as did the Founder of the Church, that to convert the great cities was to convert the country. Hence they went direct to Antioch, Ephesus, Corinth, Philippi, Thessalonica, and Rome itself. There they preached Christ, wrought miracles, and organized strong churches. Paul, the great Apostle to the Gentiles, spent three years in the city of Ephesus—the Paris of antiquity—and with such success that from that great city "sounded out the Word of God over all Asia, both among Jews and Greeks." He spent two whole years also in Rome, the capital of the world, and among the fruit of his ministry there we have the grandest Epistle of the New Testament. "One who studies even cursorily the beginnings of Christianity will not fail to detect a masterly *strategy* in apostolic policy. Christian enterprise at the outset took possession first of strategic localities, to be used as the centers of church extension. The first successes of Christian preachers were